

New technique determines the age of antiquities, including a
900-year-old Biblical manuscript

The Atomic Calendar and a Bible Discovery

By James T. Howard

One night in 1947 a band of Bedouin goatherds, travelling by a back-country route to Bethlehem, camped near the hot north shore of the Dead Sea. There one of their goats escaped, and in the ensuing chase one of the herdsmen stumbled upon a small opening in the face of the rock. He could barely crawl through it, and found a small cave filled with sealed earthen jars.

A Good Buy

The Bedouins cursed their luck because they found neither gold nor precious stones. To them the rolled parchments which the jars contained were so much rubbish. Fortunately, two of them sensed a chance for making at least a small profit from the disappointing windfall. They peddled an armful of scrolls in Jerusalem as curious antiquities.

Buyers included Jewish and Arabian scholars, but the best bargain went to the Assyrian Archbishop of Jerusalem, Yeshue Samuel. He acquired five scrolls, one of which proved to be a complete script of the Book of Isaiah, closely written over 24 feet of parchment, and in a remarkable state of preservation. Experts assured the Archbishop that these were the most important Biblical documents unearthed for perhaps a thousand years. In time, the Archbishop took his five pre-

cious scrolls to the Oriental Institute at Chicago for study.

How Old?

A conflict developed over the age and authenticity of the scrolls. The dispute was finally solved by a technique new to archaeology.

At the University of Chicago, nuclear physicists have established a way to measure the age of ancient plant and animal matter by radio-activity. This technique, developed by radio-chemist Willard F. Libby and several associates, is known as the atomic calendar.

Libby discovered that the constant bombardment of cosmic rays from outer space turns nitrogen in the atmosphere into radio-active carbon-14. Every breathing thing—plant or animal—takes in some of this carbon-14, which is retained even after breathing stops. Because the radio-activity of carbon-14 declines by half in 5,600 years, it is possible to arrive at the approximate age of any plant or animal matter by measuring the radio-activity of its carbon-14.

Dating the Isaiah scroll was merely another chore for Libby. He had just finished determining approximate ages of 3,800 years for a charcoal sample from Stonehenge, 6,300 years for a handful of grain from an Egyptian pit and 11,100 years for a scrap of burned bone from a pre-

historic hearth. In other cases, Libby had estimated the age of various ancient objects, checking in each instance with dates established by archaeologists using traditional methods.

Libby reduced an ounce of the scroll's linen wrapping to pure carbon by burning it. This he measured with a Geiger counter. Then the radio-activity of its carbon-14 was carefully counted to determine the date when the carbon-14 was created by the action of cosmic rays. The answer: the Dead Sea scrolls were wrapped in linen which was made from flax that was alive about 1,900 years ago. Libby cautions that one must always allow a margin of error, a century or two either way.

This dating of the Dead Sea scrolls is of tremendous importance to Bible scholars, who previously had no physical evidence to prove that any part of the Bible existed that long ago. They are now reasonably certain that the Book of Isaiah, much as we know it today, was available in the original Hebrew in the time of Christ or shortly thereafter.

Except for fragments, the oldest Hebrew manuscripts available when our modern Bibles were prepared dated back only to the eighth or ninth century of the Christian era. These were copies or translations of older manuscripts, dating back conceivably more than ten centuries B.C.

The King James version of the Bible, which we read today, was translated from Hebrew, Aramaic and Greek versions by 54 learned men of the Church of England during the years 1604 to 1611. Experts

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News and Notes

Bishop Skat Hoffmeyer, Dr. Theol., of the Aarhus Diocese, Denmark, will visit a number of the congregations of our synod as well as some in the A. E. L. C. in September and October. Your editor is sure that you will enjoy his coming. You should plan his service well in advance and give it publicity locally.

Bishop Hoffmeyer speaks fluent English, and he has preached in England many times. He is a good observer and has an interesting and charming personality. He writes every week in one of the big daily Danish papers.

We had the good fortune to meet him in 1945, when we visited Denmark. We have corresponded ever since, and in our correspondence we have learned that he is ever interested in American church life and he has a good understanding of our problems.

You will all enjoy the visit by this friendly churchman. It will help us to widen our horizons. And he himself writes to us: "But first of all I want to learn something from you." So again we say: You will enjoy him in your homes and in your churches. But let us take care that we don't overwork him. We have a tendency to do that, when we get speakers from abroad. He will have a rather strenuous tour as you well know from the itinerary which we print again.

- Sept. 1-2—Spencer Iowa
- Sept. 3—Ringsted, Iowa
- Sept. 4-5—Cedar Falls, Iowa
- Sept. 6-8—Des Moines, Iowa (Pastors Conference)
- Sept. 9-10—Storm Lake, Iowa (District Meeting)
- Sept. 12—Omaha-Council Bluffs
- Sept. 13-14—Blair, Nebraska
- Sept. 14—Neola, Iowa
- Sept. 15—Albert Lea, Minnesota
- Sept. 16—Sleepy Eye, Minnesota
- Sept. 17-19—Tyler, Ruthton, Minn. (District Meeting)
- Sept. 20-22—Minneapolis, Minn. (Luther Seminary, Lutheran Bible Institute, etc.)
- Sept. 24—Kenmare, North Dakota
- Sept. 26—Westby, Montana
- Sept. 26—Dagmar, Montana
- Sept. 28—Salt Lake City, Utah

- Sept. 30-Oct. 1—Los Angeles Area, California
- Oct. 2-3—Solvang, California (Special Meetings)
- Oct. 4-6—Los Angeles Area, California
- Oct. 6-8—Oakland and Berkeley, California
- Oct. 7—(Pacific Lutheran Seminary, etc.)
- Oct. 9-10—Seattle, Washington
- Oct. 11-13—Vancouver, Canada
- Oct. 14—Calgary, Canada
- Oct. 15-17—Standard-Dalum, Canada
- Oct. 19—Redvers, Canada
- Oct. 20—Winnipeg, Canada
- Oct. 24—Montreal, Canada
- Oct. 26—Westbrook, Maine

Laurens, N. Y. "Pastor and Mrs. C. C. Kloth have made a miraculous recovery since their auto accident." This is what our correspondent writes to us. She also writes that 17 new members have recently been received. Extensive repairs and improvements have been made in the parsonage this spring.

NEW HOME MISSION CHURCH BREAKS GROUND

Trinity United Ev. Lutheran Church, Red Deer, Alberta, Canada, Gerhard Nygaard, Pastor. May 2nd was a great and blessed day in the lives of the members and friends of the Red Deer congregation. On that day ground was broken and dedicated to God for the erection of a new church and parsonage. Rev. Archie Morck, President of the West Canada District, turned the first spadeful of earth during the ceremony conducted by the local pastor, Gerhard Nygaard. In addition to the sermon delivered by Pastor Morck, greetings were brought by the mayor of Red Deer, Harvey Halladay; Rev. Harold Kemp, President of the Red Deer Ministerial Association; and Mr. C. L. Little, president of the congregation. This, we felt, was the beginning of an answer to many prayers which have ascended to God.

Construction of both the church and parsonage began immediately. The parsonage, a ranch-style, three-bedroom house, will be ready for occupancy by the end of September. Much progress has already been made on the church which will seat 235

people. The finish of both building will be of stucco. Much voluntary labor has already gone into both the church and parsonage. The church architects are Main, Rensaa and Minsos of Edmonton.

A class of ten was confirmed on Pentecost Sunday; nine others were received into membership on that day. Two others who were unable to be confirmed on that day because of illness, made confession of their faith on July 4th. Seven others joined the congregation on that day, four by baptism. The congregation now has a membership of 151. We feel that God is working among us and thank Him for all His blessings. We as a very young Home Mission congregation covet your prayers. We look forward to the day when we shall be worshiping in our new house of God.

Falmouth, Maine. Pastor J. P. M. Magnussen. An adult class was recently received. Two mothers were baptized. On the evening of their graduation a candlelight service was held for the young people. Fifty children attended the Daily Vacation Bible School. The State is re-routing and reconstructing the road outside the church. The Falmouth people hope the worst will be over in time for the district convention.

Los Angeles, Calif. The Ground Breaking Ceremonies of the new church of Olivet Lutheran, Rev. J. M. Girtz, pastor, was held August 1st.

Kingo Lutheran Church, Milwaukee, Wisconsin, Pastor Robert O. Berthelsen.

What a thrill it has been to see the the House of the Lord filled with worshippers each Sunday during these summer weeks. The first Sunday of July we changed the schedule of our services so that we have a "Family Worship Service" at 9:30 a.m. and it has been a source of real inspiration to all of us at Kingo. In this way we are maintaining our teaching program the year round; encouraging families to attend church together and we have increased

HELP WANTED

MATRON'S ASSISTANT needed to help with cleaning and caring for residents at old people's home. Living accommodations provided. Details available upon request. Apply to Ella Brockmand, Matron, United Pioneer Home, Luck, Wisconsin.

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Otto H. Stave, Business Manager. Subscription price: United States and Canada, \$3.00 per year in advance; foreign countries, \$4.00. Everything pertaining to the Youth Department should be sent to Rev. Homer Larsen, 904 Bluff St., Cedar Falls, Ia. A special club rate of \$2.00 per year is offered Bible classes and organizations of the church when ten or more copies are sent to one address, and \$2.00 a year if the congregation has The Ansgar Lutheran in every home—**Church Paper in Every Home Plan.** Subscriptions, remittances, change of address, advertisements and all communications pertaining to the Business Department should be sent to the Lutheran Publishing House, Blair, Nebr. When CHANGE OF ADDRESS is desired give old as well as new address. Entered as second-class matter, December 14, 1927, at the Post Office at Blair, Nebr., under Act of March 3, 1879.

Much of our news is received from Religious News Service, and the News Bureau of the National Lutheran Council.

JOHN M. JENSEN, Editor
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Spencer, Iowa

NEWS AND NOTES

(Continued from page 2)

attendance during the summer months when we usually face an "unfortunate lag."

Our representatives at the Synodical Convention included Mr. J. P. Anderson who will soon be 91 years old. He had the distinction of being the oldest at the convention and has been faithful in attending these conventions. He is a faithful and beloved member of our congregation.

Eight of our young people together with our Pastor and his family attended the Wisconsin District Bible Camp and came back so enthused that we are content that there will be a much larger delegation from Kingo at Bible Camp next year. After listening to some Bible Camp Echoes during the Children's Chapel talk last Sunday, one little boy was heard to say to his Mother and Dad, "We're going to camp next year."

The Campus Quartet presented a program in our church which we will not soon forget. The four young men, whose voices blend so beautifully, were an inspiration to us and we cannot but thank God for such young friends in Christ. The chalk-talk by Elmer was particularly effective and in the presence of that portrayal of the "manly Christ" each worshipper sensed the call to deeper consecration. A recording of the Quartet selections, made during their concert, is bringing joy to the out-ings of Kingo.

ITINERARY

Miss Helen Margaret Jacobsen speaks at the Atlantic District as follows:

August 15—Toronto; August 17—Man Yan, N. Y.; August 18—Laurens, N. Y.; August 20—Montreal; August 22—Falmouth; August 23—Westbrook; August 26 & 27, St. John, N. B.; August 28—Salmonhurst, N. B.; August 31—Boston; September 1,—Brooklyn.

IOWA W. M. S.

The annual business meeting of the Women's Missionary Society of the Iowa District will meet at St. Mark's Church, Farm Lake, Ia., Saturday, Sept. 11 at 10 P. M. Speaker: Mrs. Max Goldman, Farm Lake.

Business following:

Saturday evening, 7:30 P. M. mission service with Dr. Conrad Hoyer, speaker. Send your delegates! —Mrs. Lewis Hansen.

The Next Issue will be an 8 page issue. We shall also print one or two issues in September in 8 pages. We think of them as vacation issues.

The last issue in August will be a parish education issue. Mrs. K. M. Advigsen will edit this issue.

Your editor will be at the assembly of the World Council of churches from August 14 till August 27. You may reach him by mail at the North Shore Hotel, Chicago Ave. and Davis Street, Evanston, Ill.

The Church Paper Week, October 4-9, is selected as church paper week. During that week and through the month of October we hope to get our friends to work for the paper, so The Ansgar Lutheran may increase its usefulness by getting more readers. Write the Lutheran Publishing House. And your editor will also be glad to receive suggestions about the paper, how it can better serve the kingdom of God.

We would like to see many of our readers write to us in the form of letters that we could print. If we could have a page of letters every week about things and problems and questions, it would make the paper so much better. You may agree or disagree with the editor in your letters.

Olivet Lutheran Church of Los Angeles
Breaks Ground for New Chapel

The Olivet Lutheran Church of Los Angeles held ground-breaking ceremonies for their new chapel and Sunday school building on Sunday afternoon, August 1. Pastor Allan D. Hansen of St. Paul's, Lynwood, was the guest speaker preceding Olivet's Pastor J. M. Girtz, who led the congregation in turning over the first shovelfuls of dirt. Also taking part in the ceremonies were Pastors Adolph Kloth of North Hollywood, Wm. Hanson of Norwalk, J. H. Vammen and Alfred Thompson, both retired pastors of Los Angeles.

Having long felt the need of moving into a larger field, the congregation last spring purchased 8 lots with a frontage of over 450 feet on Imperial Highway between Western Avenue and Crenshaw Blvd. in South-Central Los Angeles. The present property on West Adams Blvd. was sold to the Missouri Synod (colored) with arrangements for the actual transfer to take place after the 1st of January, 1955. This "L" shaped structure estimated to cost \$180,000, will seat approximately 350 worshippers, provide facilities for 500 Sunday school children and will eventually encompass the new church proper.

This location, or Hollypark section as it is called, is in a rapidly growing community, and for the most part undeveloped. Large housing projects and shopping centers are continually being constructed. Imperial Highway is be-

ing widened and will become a major link between western and central Los Angeles. The goal of Olivet is to serve and grow with this community.

The congregation of Olivet is rich in experience having established 3 mission churches in the Los Angeles area over the past 10 years, which she has seen grow to maturity. The most recent, Trinity Lutheran of Norwalk, was begun in 1952 on a clearing in the midst of an orange grove and now has a membership of over 1000. St. Paul's of Lynwood, begun in 1946, gained enough strength to build her own church which was dedicated this year and now has a membership of over 1200.

For Olivet herself this will be a new and different challenge. The last move was made in 1940 when now synodical president, Dr. Hans C. Jersild and his parishioners left their old location on 35th and Trinity for the present one on West Adams Blvd. God has again given His commission. May all that is done be to the honor and glory of His Name.

SHINTO WEDDING

It is said to be a rare privilege for an outsider to witness a Shinto wedding. This distinction was enjoyed by the Reverend and Mrs. Paul Johnsen at Kyoto. Only six people were present beside the bride and groom and the go-between, the person who arranged the wedding.

In addition to the officiating priest, there were three other priests who formed the orchestra and three young girl assistants. The music, as well as the instruments, was ancient. No one in the wedding party knew any of the priests or had met them before. One of the girl assistants had to call out the command for everyone to follow. The event was very impersonal. No one smiled or acted the least bit happy. They were not supposed to. The bride was made up in the traditional wedding kimono, wore an enormous wig, and her face was covered with a thick layer of rice powder.

NEW PREACHING PLACE IN JAPAN

In a letter from Missionary Paul Johnsen we learned of a humble new beginning made near Kyoto. The daughter of a Japanese pastor and her husband, who is not a Christian, have decided together to open their house to Christian meetings. Each Sunday night in their home a missionary will conduct an English Bible Class. This will attract many young people. After the class a Japanese pastor from Kyoto will conduct worship service. From such small beginnings, by the power of the Spirit working through the Word, a congregation will grow and develop.

Conversion

By Henry N. Hansen

"... Jesus came into Galilee, preaching the gospel of God, and saying, 'The time is fulfilled, and the kingdom of God is at hand; repent, and believe in the gospel.'"

Mark 1:14-15.

The word CONVERSION means to turn again, a turning. Looking up the word in the Concordance we find very few passages with the word conversion but many with the word repent. The Christian imperative is not: "Be converted!" It is "repent ye, and believe in the gospel." We should keep in mind that the New Testament does not report a single Christian stating: "I am converted." Also that this same Scripture mentions "believe" and "faith" more often than "repent" and "repentance."

"We are born with our backs upon God and Heaven and with our faces upon sin and hell." The wonderful Grace of God comes to us in Holy Baptism and turns us about, so that our faces are turned toward God and Heaven.

The New Testament certainly knows of the fact of conversion. There are many "New Testament Conversions," such as Paul, Zacchaeus, the Jailer, Lydia and the penitent thief.

Martin Luther, a converted man, gives his conception of Christian conversion in the first of the 95 theses: "Our Lord and Master Jesus Christ, when He said, 'REPENT' willed that the whole life of believers should be repentance."

John Wesley once made a report of conversions in his congregation or society. He found 652 members who were exceedingly clear in their experience, and every one of these declared that his or her deliverance from sin was instantaneous, that the change was wrought in a moment. "Is conversion then an instantaneous experience, or is it a life program? Or is it both?"

If John Wesley were to come back today to examine 652 cases at random in his congregation, he would probably find that, honestly speaking, only 52 would report instantaneous deliverance from sin, 600 would not know of such a conversion experience; many of the 652 would perhaps not even feel a radical need for deliverance from sin. Sin is not the problem in their churchly life.

However, if we went to Skid Row or the Bowery, or to a congregation of the Four Square Gospel Sect, or to a colored flock of Baptists, we would probably find Wesley's case report holding true even today.

When we read the VITAES of our theological candidates, we find a radical change in the past 25 years. In their analysis of coming to a personal Christian experience, there are a variety of differences, yet they are all alike testimonies of truly converted Christians, but they are in many cases different from "our fathers." They are all alike in this: "God was there, He met me, perhaps in a Bible verse, He spoke to me, Christ came into my life, I know He is mine and I belong to Him." No Christian would describe conversion as predominately

an emotional experience. No conversion is built on feeling. Any Christian knows that the mere feeling of sin, guilt, despair and doubt does not constitute a conversion. Dr. Hallesby once spoke on this topic: "Were you converted at the time you were awakened?" This is a pertinent question to all of us. Here is the danger to an awakened soul, the feelings are aroused, and then it stops. There is no surrender to God, no breaking with sin. "A turbulent, emotional conversion may be genuine, it may be humbug." Feelings should not be taken as any guarantee of the depth of the conversion; they may be very inadequate and shallow.

In stressing the personal character of conversion, does not mean that it is a mystical, indescribable experience. A man or woman who has had the Christian conversion experience knows what happened and can give a characterization of that experience.

Dr. Sv. Nordborg in attempting to give a description of the psychology of Christian conversion, a description built upon the analysis of several thousand cases, about which he had read or was personally informed, says: "Conversion means getting out into the daylight of personal Christian life." "Daylight is a symbolic figure for conscious communion with God who speaks in the Bible and through Christian preaching, prayer, and fellowship. A Christian knows God." He points out that this "breaking-through to this day-conscious life" in conversion may have many variations.

"You may come from a cellar, blinded and exhausted and all of a sudden day is cast upon you. From the night of the cellar you are, all at once, in the celestial brightness of an immense daylight. You will say it happened instantaneously, from darkness to day; you most likely will be able to say it happened on July 16, 1925, at 1 A.M."

"Still retaining the daylight symbol, we meet persons to whom day came as dawn. . . . They will never be able to say exactly when it happened, they only know that night passed away, and gradually, as with dawn, day came."

"Still, we have a third group," continues Dr. Nordborg, "of Christians living a converted life, even if they know of no conversion experience. . . . they are like children who have lived their entire conscious life in the land of the midnight sun as regards personal Christian faith. The sun really never went down in their land. . . . they know and realize that 'our Lord and Master Jesus Christ, when He said, Repent ye! willed that the whole life of the believers should be repentance!'"

"Here we are at the crucial point: Is this conversion or is it not? Is conversion an experience on a certain day or during a dawning period or is it a way of living?"

Exactly how it happened, one may not know—**the WHEN, the WHERE, the WHY or the HOW**—but of this thing he knows, "Once I was blind, but now I see."

(Much of the material for the above article was taken from Dr. Nordborg's Book: "Varieties of Christian Experience," from the chapter on: "The Either Or of Conversion."—Henry N. Hansen.)

CHURCH NEWS FROM HERE AND THERE

Responsible Parenthood

The Augustana Lutheran Church at its recent annual convention adopted a statement about responsible parenthood.

We quote the report from the Lutheran Companion of the Augustana Church.

What probably is the first pronouncement of any Protestant church on the subject of the marriage relationship and the birth of children was made at the Friday afternoon session of the Los Angeles synod, when delegates, almost by unanimous vote, adopted a statement submitted by the Committee on Moral and Social Problems bearing the title, "Responsible Parenthood."

The statement had its inception at a meeting of the Lutheran World Federation in Hannover, Germany, in 1952, when women delegates to that international gathering demanded that the Lutheran Church give clear guidance in the matter to its membership in order to bring release to troubled consciences. The Commission on Social Relations of the American Lutheran Conference subsequently drew up a statement on the subject which was committed to the five constituent bodies of the Conference for study and action. Some changes in the document had been made by the Executive Council of the Augustana Lutheran Church, however, before it came before the delegates at Los Angeles.

Every Child Entitled to Love

The pronouncement begins with the assertion that a "married couple normally expects to have children as a fruit of their marriage... in fulfillment of God's blessing first given in the Garden of Eden."

It states that "every child may justly expect love, care and nurture from its parents," and that "to be unloved or rejected by its parents is a cruel tragedy which may forever mar the child's personality."

A married couple, the statement continues, "may so plan and govern their sexual relations that any child born to their union will be desired both for itself and in relation to the time of its birth."

"The means which a married pair uses to determine the numbers and the spacing of the births of their children

are a matter for them to decide with their own consciences, on the basis of competent medical advice and in a sense of accountability to God," the report adds.

Either Extreme Is Wrong

Quoting Scriptural authority, the document takes the position that continence in the marriage relationship is wrong if practiced for the selfish purpose of avoiding the birth of children.

On the other hand, the statement goes on to say that "an unrestrained production of children without realistic regard to God-given responsibilities involved in rearing children 'in the nurture and admonition of the Lord' may be as sinful and as selfish an indulgence of the lusts of the flesh as is the complete avoidance of parenthood," and it continues by saying:

"God does not expect a couple to produce offspring at the maximum biological capacity. The power to reproduce is His blessing, not a penalty upon the sexual relationship in marriage."

The statement condemns recourse to abortion "except as a medical measure to save the mother's life," for Christians must be obedient to the commandment, "Thou shalt not kill."

Take Opposite Sides

A lively debate which preceded the adoption of the statement found two physician delegates on opposite sides. Dr. R. J. Eckman, a physician of Duluth, Minn., told the synod that "if anything goes against the Christian concept of marriage, it is planned parenthood." Dr. Robert Holmen of St. Paul on the other hand, declared that "married couples in our Church have for years been looking for some Christian advice and counsel in this matter," and he added, "As a husband, as a father of three children, and as a physician, I wish to commend this statement and urge its adoption."

Two clergymen, Dr. Clifford A. Nelson of St. Paul and Dr. William Siegel of Minneapolis, told the convention that the statement was long over-due and that they welcomed it as a "distinct aid in their task of counseling married couples.

COMMUNIST PORTRAITS WIN FREE FUNERALS

ROME—Lithuanians can get free church funerals by substituting a picture of Lenin or Stalin for the Cross.

According to Federico Alessandrini, co-editor of the Vatican newspaper Osservatore Romano, Communist authorities in Lithuania pay 500 rubles to relatives of the deceased as a "progress premium" if a portrait of either of the dead Communist leaders is given the place of honor usually occupied by the cross.

Mr. Alessandrini said a religious funeral costs 500 rubles in Lithuania. A religious wedding costs 600, compared to six rubles for a civil marriage.

The Osservatore editor, reporting on the status of the Church in Lithuania, said some churches remained open. But attendance at services requires great courage, he said, and for civil servants it is almost impossible.

He said only six of 15 churches remained open in Kaunas. The Vilna cathedral has been turned into a museum, he said. Only one church is open in each of the cities of Panevezys, Telsiai and Varniai. One church remains open at Ukmerge, but services are not permitted in it, he added.

Mr. Alessandrini reported increased difficulty in training new priests. Only one seminary is open in the Lithuanian Soviet Socialist Republic, he said.

SOVIET PAPERS IN DRIVE AGAINST RELIGION

LONDON—Major newspapers in the Soviet Union have begun an intensified drive against religion.

The Literary Gazette and Pravda, official Communist Party organ, launched the campaign with simultaneous editorials demanding more anti-religious activity.

Trud, the trade union newspaper, then joined the attack with a demand that the government close down a shrine near Moscow that attracts thousands of believers to the "healing waters" of its spring.

Pravda called for an unyielding campaign against religion. It said Communist organizations should use scientific and atheistic propaganda to show believers the error of their ways "without insulting the feelings of believers."

Revival of the anti-religious campaign comes at a time when the Party is worrying about a religious revival among some sections of Soviet youth.

Pravda expressed special concern about children and religion.

The Literary Gazette charged that farmers were neglecting their work for religious observances, thus obstructing the vital harvest.

It complained that farmers in the Kirov Oblast (Province) recently abandoned their cattle and fields of ripe grain for a three-day religious festival which, it said, was "only an excuse for drinking." The paper added that the Communist Party organization in the area had given permission for the festival.

Trud complained that members of the Soviet "aristocracy" were among the thousands visiting Glinkovo near Moscow to bathe in what believers regard as sacred waters.

COMMISSION FROWNS ON ECCLESIASTICAL TITLES

NEW YORK—As far as the Commission on Organizational Structure of the United Lutheran Church in America is concerned, the head of the church will continue to be known as "president," instead of "bishop."

In its report to be submitted to the 19th biennial convention of the ULCA at Toronto, Oct. 6 to 13, the commission said:

"It is the unanimous judgement of the Commission on Organizational Structure that the title 'president' as currently used in our United Lutheran Church and its constituent synods, is sufficiently descriptive to fit the present purposes of the structure of the church and of the office which it designates.

"The present policy and concept of our organization is laid down upon 'federal' lines, rather than those which are historically ecclesiastical.

"The Commission has, therefore, no change to recommend concerning ecclesiastical titles, but would retain the past and present nomenclature of our American Lutheran usage."

WEATHERHEAD DISLIKED NEW YORK

A famous British preacher, Dr. Leslie Weatherhead, said in London this month that "New York City is as near hell as I ever want to get." Dr. Weatherhead had been on a preaching tour in America, and said he spent two weeks in New York.

He was treated courteously, but the tempo of life was terrifying. "I don't know when the New York people really go to sleep," he told the British on a BBC broadcast.

BERGGRAB WANTS COMMUNION FOR ALL

Bishop Eivind Berggrav had been in

the minority among Lutherans in proposing that people of all churches unite in receiving communion at the World Council assembly this month. Five communion services are scheduled, for Methodists, Anglicans, Lutherans, Orthodox, and Church of South India.

The Berggrav point of view was explained in an article appearing in a Norwegian magazine, **Church and Culture**. It is "intolerable," wrote the bishop, "that we should stress our unity in Christ and then go each our own way when Christ invites us to take part in His perfect fellowship." He said Lutheran opposition to open communion is "neither Lutheran nor Christian."

Non-Lutherans will not be barred from the Lutheran communion at Evanston.

—The Lutheran.

20th Century-Fox to Distribute 'Martin Luther' in 38 Countries

New York—Distribution rights for the film "Martin Luther" in 38 countries and territories throughout the world have been acquired by Twentieth Century-Fox of Hollywood.

Announcement was made here by Murray Silverstone, president of Twentieth Century-Fox's international and Inter-American organizations, of the signing of a three-year agreement with Louis de Rochemont Associates, producers of the Luther Film for Lutheran Church Productions, Inc.

The film biography of the leader of Protestant Reformation has been seen by more than ten million people in showings at nearly 3,000 theaters in the U.S. and Canada, according to Borden Mace, president of de Rochemont Associates.

He said arrangements have been completed or are now in progress for the showing of the Luther film in fifty-two countries.

Distribution of the picture in the U.S., Canada and Germany has been handled through de Rochemont Associates, who have also completed negotiations for showings in Sweden, Norway, Finland, Denmark, Holland, England, Iceland and Switzerland. It is expected that the film will open in these countries early in the fall. Similar plans are being made for Ethiopia, Austria and Yugoslavia.

Under the agreement signed by Fox, the company acquired distribution rights to the film in Argentina, Australia, Belgium, Brazil, Burma, Chile, Colombia, Dominican Republic, Ecuador, Egypt, France, Hong Kong, India, Indonesia, Iraq, Israel, Italy, Japan, Lebanon, Mexico, New Zealand, Pak-

istan, Panama, Peru, the Philippine Islands, Portugal, Siam, Singapore, South Africa, Spain, Syria, Formosa, Trinidad, Uruguay, Venezuela, Greece and Turkey.

Meanwhile, the board of directors of Lutheran Church Productions announced here that the capital investment of \$451,000 in the production of the film has been repaid in full to the member groups of the corporation. Financial statements submitted to the directors indicated the prospect of additional distribution of assets in the future, in view of the film's commercial success.

Flexibility—Key to City Church Success

The city church, if it is to serve effectively, is obligated to keep abreast of the changing cultural and social patterns of the life around it. Its program should be sufficiently flexible to adapt easily to the new needs of its people, and it should strive always for an "inclusiveness" in its ministry which will "serve all sorts and conditions of men." These are among the findings of a study report on Protestant churches in 14 major U.S. cities conducted by the National Council of Churches' Department of the Urban Church and presented at a recent meeting of Department leaders.

Intensive area studies of churches ministering in areas which are going down hill economically and socially in three of the 14 cities considered in the report—Boston, Milwaukee, and Metropolitan New York—show that those churches doing the best job have literally adopted "the open door policy." They are never closed and have a more intimate contact with the needs of the community than would otherwise be possible, said Dr. Ross W. Sanderson, department executive and member of the faculty of the Boston Mass., University School of Theology who submitted the report.

Other findings of the report: city pastorates should be of a long duration; successful city ministries must be co-operative, not competitive; a city ministry is more expensive than generally believed and adequate financial support is imperative. The report also commented upon the problems of a city's Negro congregations. Concluded the report: the necessity of overcoming "the historic isolation of Negro churches from the major denominations" is imperative. The one essential for doing this: Negro leadership.

Through Duitama and Tunja

By Rolf A. Syrdal

III

Leaving our strenuous mountain travel behind us, we went south along the bus route back towards Bogota, the capital of Colombia and the headquarters of our mission. This return trip from Parpa took us through a part of our mission field in the area of Boyaca where anti-Protestant persecution has wrought such havoc upon mission property and so greatly handicapped the mission program.

Socha was our first stop. Here Gerhard Ostrem and family had lived. There is now no evangelical witness in the city nor in the entire surrounding country except in those rural centers where the Gospel has been planted so, like in Parpa, the witness of Christ is continuing.

Duitama was our next stop. Here we left the bus and took the mission car that had been brought down for us by Harold Olson. This used to be the center of our mission work. I had been there twice before, and thought back on my first visit seven years ago. Even at that time there was active opposition to Protestants. I remember how the city priest spoke over the loud-speaking system of the church, stirring up the hatred of the people against us, calling us names, and urging the people to stone and burn the Protestants out of the city. I remember stones being hurled at the homes where we lived—and an attack by a small group of men one day when some of our students and missionaries were together for a little picnic. That was the beginning. Things got gradually worse until the "last warning" was given to withdraw and an ominously silent mob of two thousand gathered around the mission chapel and Bible school to give force to the warning. We had two buildings and a lot in the city. It was impossible to take care of the buildings so they were sold, receipts used for purchase of property in Bogota. The lot is still ours. Here we hope eventually to build a chapel and to have a residence for a Lutheran pastor.

There is still hope for Duitama. The Protestants have been driven out, but one family remains as a nucleus for a new beginning. The people are friendly by nature. It is only when they are stirred up by priest and police that they gradually succumb to mob psychology and rise up against us who would be their friends by giving them the pure Gospel. Hatred is dying down. One man offered to rent us a building with no reservations attached. He and others said they thought it was now possible for us to return to resume work—others are warning us that the day has not come yet so that we should use caution and some further delay. The question is—Should this be the point where we return, or are there more open places where more progress can be made for the time being, keeping this in reserve for a

later date? Investigations continue so that the wisest policy may be established.

From Duitama we proceed to Tunja. This is the one place in the province of Boyaca where it has been possible for us to continue our work throughout the entire period of persecution. Here, too, there has been history of opposition. Shots were fired through the windows of the missionary home. Opposition caused the congregation to decrease in numbers—some moving out—others ceasing to come openly for fear of reprisal from relatives or neighbors. Students were forbidden to come—a few coming in spite of the prohibition. One woman who was a member had her Bible taken away from her by her husband and burned publicly. Tough days—but days when pertinacity of spirit has been manifested. Belva Nerlien and Mr. and Mrs. Lopez welcomed us to the combination home-student center-chapel, that they share. We had a meeting there in the evening. The crowd was not large, but there was a large enough group to give encouragement. There was only one that I recognized from my previous visit. The others were new to the congregation, including some students. Rev. Morck and I brought greetings, and after the service we had a fellowship hour over cups of coffee. In the midst of the stormy area there is a spot of peace where the love of God rules in the hearts of men and women of faith.

There were two incidents that pointed up the situation by contrast. At Tunja, the little congregation wanted to show their appreciation for our visit and presented us each with a small enameled copy of the Colombian Coat of Arms. Three words are written on it—Colombia—Libertad—Orden. Colombia is neither the country of liberty or order. We long for freedom to proclaim Christ so that the **true liberty** in Christ will bring love and respect for men to establish order and peace. The other incident was a visit en route at Puente de Bouyaca, the bridge where Bolivar, Santander and other generals mustered their emaciated armies for the final onslaught that liberated Colombia, Venezuela, Ecuador, Bolivia and Peru from Spain. On the monument erected to the memory of these generals there is engraved a famous quotation from the great emancipator Bolivar, "La libertad del nuevo mundo es la esperanza del universo" (The freedom of the New World is the hope of the universe). They were politically freed—but remained chained spiritually. Not able to break the bonds that held them spiritually bound, the other freedoms have disintegrated until they are but a warped semblance of the liberty sought for the people by the national heroes. We are here as a missionary force to bring true liberty that abides as it is built on The Truth, given of God.

HE HAS FRIENDS ALL OVER THE WORLD

A Lutheran newspaper man looks at the new president of the ELC

By Willmar L. Thorkelson

Staff Writer for Minneapolis Daily Star

The new president of the Evangelical Lutheran Church (ELC) believes he could hitchhike around the world and stay in the home of a different friend every night.

The friends Dr. Fredrik A. Schiotz has made in guiding and directing mission activity and strategy for world Lutheranism include native church leaders and missionaries in Asia, Africa, the Near and Middle East, and Europe.

Others are government officials with whom he has dealt successfully in ticklish negotiations across conference tables in several national capitals.

Still others are needy and dispossessed people he has befriended with church and personal resources, such as refugees in a 350-bed hospital under his supervision in Jerusalem.

The 53-year-old churchman who in September will move into the president's office in the new ELC building at Fifth Street and Fifth Avenue S. in Minneapolis feels his spiritual thinking has been stretched through his global contacts with people of other national backgrounds and colors of skin.

One of his most dramatic experiences in this connection occurred in Tanganyika, where he was attending a service with a native congregation seated on an earthen floor.

A barefooted old man in dirty clothes rose and handed him a package containing an ebony baton. The man said:

"Here I stand, a black man created by God. There you stand, a white man created by God.

"Here I stand, a black man redeemed by Christ. There you stand, a white man redeemed by Christ.

"In this baton I extend to you, you will see a white spot along the edge. As it is all one wood, so black and white men are one in Christ."

This untutored man, Dr. Schiotz felt, had spelled out a truth of Christianity vividly and succinctly.

To fulfill the responsibilities he has had with the National Lutheran Council and the Lutheran World Federation, Dr. Schiotz has regularly commuted between New York and Geneva, Switzerland. His work has made him not only one of the most traveled persons in the 920,000-member ELC, but also one of its most world-minded.

And without doubt he also is one of the church's most prodigious workers.

According to his wife, Dr. Schiotz "time and again" works all night at his home at Glen Head, Long Island, especially on returning from trips abroad. The reports

he prepares after his travels would fill many books each year, if published.

His work piles up at home because he gives so generously of his time to others, his wife explained. "He is the last one to take care of himself," she added. "He just can't say no. He is very sympathetic to need and very approachable."

To aid him in his work, he has a recorder into which he dictates letters and reports. Dr. Schiotz's home office has papers scattered over the floor and notes on every available flat surface.

His homecomings after trips abroad are real occasions, and frequently there is a ball game in which the whole family (Mr. and Mrs. Schiotz, Lois, 22, Nathan, 17, and Paul, 15) participates.

The family is hoping, now that they will move back to Minnesota, that Dr. Schiotz will take a vacation again. He hasn't had one for years, although he has a cabin near a Bible camp at Menasha, Minn., which he developed while he was a pastor at Moorhead.

Dr. Schiotz is able to keep up his pace because he long ago decided that his "job belonged to God," and he was going to "place himself completely in the hands of God."

Before he did that he was troubled with poor eyesight and a bad stomach. Now, he will tell you, his eyes are fine, and he can eat anything.

This total commitment makes Dr. Schiotz a serene and confident person. It also has stood him in good stead on many occasions.

One occurred in 1948 on a visit to Sumatra during the first police action by the Dutch in trying to place all of Indonesia again under Dutch rule. When the Indonesians rebelled, the United Nations stepped in, and a status quo line was set up for an armistice, although the armies were not neutralized.

Dr. Schiotz and Bishop Johannes Sandegren of India were to make an important visit to the Batak church, in republican territory, for the Lutheran World Federation. They had received a pass to cross the two military lines, but shortly before they were to leave they were strongly advised by Dutch officials not to go since the armistice had been temporarily abrogated, and their safety could no longer be guaranteed.

Reluctant to give up the trip because the Bataks were counting on them so much, Dr. Schiotz asked the bishop what they should do.

"You make the decision," the bishop replied.

At this particular moment Dr. Schiotz grasped at the Biblical promise that "your heavenly Father knows what you have need of before you ask."

This gave him a new sense of release, because he knew, he said later, that even in death God would take care of his needs.

"I said to the bishop, I think we better go."

Mr. Thorkelson is a staff writer for "The Minneapolis Star." He is a member of Central Lutheran Church (ELC) in Minneapolis and a member of the Board of Publication of the ELC. We thank him and his newspaper for permission to reprint this fine feature on the new president of the Evangelical Lutheran Church.

When they came to the status quo line, the Batak church leader was waiting to receive them.

"The first thing he did was to have us line up in a circle so the status quo line cut the circle," Dr. Schiotz said. "Behind us was the Dutch frontier guard; ahead was the Indonesian guard.

"The Batak church leader led us in the singing of a hymn, and he asked Bishop Sandegren to lead us in prayer. As I lifted my head, my eye caught sight of two guards joined in the singing of a hymn—both sides lifted above the animosity of the moment."

This is what Dr. Schiotz feels is the call of the church—to "lift us above the sinful animosities of life that so easily divide us."

Before he had gone across the lines, Dr. Schiotz had written his wife, saying he didn't know what was ahead of him, but if he didn't return he wanted to thank her for the glorious fellowship they had had together.

Another time in Indonesia he found some bad feeling toward America among Bataks because of ill-treatment of relatives and friends were receiving in this country. He enabled his wife, telling about the Batak colony in Harbin.

She went there with food baskets, put them in touch with proper welfare agencies and suggested they write back to their relatives in Indonesia.

Dr. Schiotz is known for his tact and diplomacy.

When he became pastor of a Brooklyn, N. Y., church he found the congregation divided into two sections; one in Norwegian and the other in English. Although the English section was much larger, the Norwegian one—mostly because of tradition—was using the much larger sanctuary upstairs and not filling it while the English section was crowded out in smaller quarters downstairs.

For three Sundays Dr. Schiotz carefully presented the facts of the situation to the two sections, and on the third Sunday said he wanted only the people in the Norwegian section to vote on whether they wanted to move.

If a single person from that section opposed it, the Norwegian services would continue upstairs, he said. The vote was unanimous, and Dr. Schiotz's careful preparations prevented any hard feelings.

The same diplomacy served Dr. Schiotz well when he led negotiations concerning millions of dollars' worth of orphaned mission property and the question of mission personnel with members of the British colonial office in London and with government officials in Australia, Germany, Israel, and Tanganyika.

For two years after graduation from St. Olaf the new ELC head taught English and speech in his home-town high school at Ladysmith, Wis. Then he entered Luther Seminary, St. Paul. He interrupted his training there to travel for a year with the Student Volunteer Movement in behalf of foreign missions.

He and Mrs. Schiotz, the former Dagny Aasen, whom he met at St. Olaf, had planned in college to become missionaries; in fact, it was all arranged that they would be supported by a northern Wisconsin congregation.

But because of uprisings in China, the church was not sending out any new missionaries at that time.

Instead of becoming missionaries, the Schiotzs took a year out of their Moorhead pastorate and visited mission fields in Japan, China, India, South Africa, and Madagascar.

It was, perhaps, a surprise to some people that the ELC should in 1954 elect as president a man who vigorously supported membership in the World Council of Churches at the ELC's 1948 convention—the time when the ELC rejected it by a 2 to 1 vote.

Dr. Schiotz, at a conference following his election, insisting, "I never want to be anything but honest," said he stands in the same place with respect to the World Council as he did in 1948.

"As president of the ELC I shall never hide my personal points of view," he explained. "But I will never use my personal convictions to coerce my church to do anything contrary to majority opinion.

"If the ELC should join the World Council, it would not be because the ELC president exercised coercion, but because the church has freely expressed the opinion that this is the way it wants to walk."

Naturally some World Council supporters in the ELC hope that Dr. Schiotz can lead it out of its present isolation.

Dr. Schiotz said that outsiders have told him the ELC has a lot of warmth and evangelical fervor, and he wants to keep that.

The best way to do that, he continued, is to give it away through the proposed merger with three other Lutheran bodies.

After Dr. Schiotz had been installed as president by Dr. J. A. Aasgaard, the man he is succeeding, he mentioned in his message the debt owed to his parents.

His father, a Ladysmith lumberman who died in 1916, was, he said, "the best Sunday school teacher I ever had."

His mother, who was present at the installation, had supervised the family "without benefit of any other child psychology course than that which is provided in the school of the Spirit," and he thanked her for it.

He recalled how his mother had met him at the door after he had successfully represented the Ladysmith high school in a speech contest with the warning, "Fredrik, you must not be proud."

"The warning not to be proud can do no more than call us to be alert," Dr. Schiotz said in his installation address. "The New Testament makes it abundantly clear that negative attitudes, the effort to win our way through under the law, issue in a sterile humility. The creative Christian graces are freely given whenever we take our stand under the life-giving promises of God.

"In this moment, remembering my mother's warning from the period of adolescence, I find the necessary help in that notable demonstration of greatness recorded in the 13th chapter of the Gospel of John. Not office, position, or place of service confers greatness; but the service done in Jesus' name—even to the equivalent of washing one another's feet."

THE LUTHER LEAGUE

Homer Larsen, Editor

Let's Build

Pastor LeRoy F. Andersen

Last week this advertisement appeared in the Milwaukee paper:

A PROMISE

To those good residents of the Milwaukee area who want to see something entirely different than they have ever seen in thrillers. We promise to give you more real wrecking, smashing, crashing events than you have ever seen anywhere.

REASON WHY WE MAKE THIS PROMISE

We know that there has been a lack of change in some auto thrill shows and people are DEMANDING not just precision driving, but real SMASHING, CRASHING and WRECKING events.

It isn't often that the tenor of our times is announced with such boldness. Usually the world is more subtle with its come-on. As I read this advertisement, I felt underneath it a note of desperateness.

It should not seem unusual for such an article to appear, however, when you realize that it is a smashing, crashing, wrecking world that we live in. When the recent peace was signed in Indo-China it marked the first time since Mussolini's invasion of Ethiopia that we have been without the destruction of war.

This is the world that you young people have been born into. This is the kind of world that is affecting your everyday life and shows up in the above stock-car advertisement which is directed primarily at you.

But the world hasn't affected you as directly as it has other young people. This smashing, crashing, wrecking world in West Germany, for instance, has had a disastrous effect on young people. 200,000 young people are living on the pavement without a home of **any kind!** 29% of the children in the schools do not have a bed of their own!

The German Government has es-

timated that 40% of the German youth is **neurotic** stemming from the war-time bombings, experiences as refugees, and similar psychological disasters!

Imagine—almost every other German young person has neurotic tendencies. And these figures are not from the war's end in 1945, but were given this summer in 1954!

This affects you

We are also feeling the results. You as **Christian** young people are aware of the destructive forces that are seeking to tear you down physically, morally, and spiritually. Your Luther League and you as a Leaguer are a part of the force that is dedicated to **building** in the face of destruction. You have the only effective answer to counteract the forces of Satan and build where they destroy. Jesus Christ is the answer and will continue to be the only effective answer!

Put all of your God-given efforts to build your Luther League and its program of bringing Christ to young people. This is one means that God has given you to **build**—in a world of destruction!

I can make a promise too! You will experience more changes in the lives of others and your own

life, more happiness, and more spiritual lifting in your life than you ever dreamed possible—when you in your Luther League are bringing Jesus Christ to other young people—when you are **building** His kingdom in your community—right where you live!

HAS A CHRISTIAN EVER FAILED YOU?

Lorraine Johnson

Friend, has a Christian ever failed you

Or has one ever steered you wrong
And has a Christian ever hurt you
And has your life been robbed of song?

Well, just remember fellow Christian

Though we all should be a Saint
That this so very very often
Is exactly what we ain't!

So should another Christian fail you—

Should he ever make you sad
Just take a look into the mirror
At the weakest friend you've had!

O, yes, we talk so much of others—
How they often make us blue
But the most frequent cause of heartache

We will find is ME and YOU!

Detroit, Mich.

OUR LUTHER LEAGUE FINANCES

When the Youth Board met at Audubon a few weeks ago it was evident that our Luther League was in need of money. Some Luther Leagues had contributed nothing towards the Mission Program while others had contributed nothing as far as the American budget was concerned. There were some leagues who had contributed nothing to either Budget.

Since this meeting we have heard from the Synodical Luther League

treasurer and he tells us that the money has come in much better the last few weeks.

This past week we received the Iowa District Luther League paper

and notice that this district is trying to keep the matter of finances before the leagues. The following contributions have been made by leagues in the Iowa District:

Name of Luther League	Contributions		Balance Due	
	Missions	American Budget	Missions	American Budget
St. Paul's Lutheran, Atlantic, Iowa	\$20.00	\$40.00	None	None
Ebenezer Lutheran, Audubon, Iowa	12.00	24.00	None	None
Our Savior's Lutheran, Audubon, Ia.	40.00	80.00	None	None
English Lutheran, Avoca, Iowa	None	None	\$15.00	\$30.00
Nazareth Lutheran, Cedar Falls, Ia.	None	50.00	34.00	18.00
Immanuel Luth., Coon Rapids, Ia.	None	None	34.00	68.00
Nazareth Lutheran, Coulter, Iowa	25.00	25.00	None	25.00
Our Savior's Luth., Council Bluffs.	15.00	30.00	None	None
Highland Park Luth., Des Moines, Ia.	11.00	22.00	None	None
Elk Horn Lutheran, Elk Horn, Ia.	24.00	20.00	None	28.00
Exira Lutheran, Exira, Iowa	None	None	39.00	78.00
St. Paul's Luth., Graettinger, Ia.	10.00	20.00	15.00	30.00
Hamlin Lutheran, Hamlin, Iowa	None	None	14.00	28.00
Immanuel Lutheran, Harlan, Iowa	None	None	25.00	50.00
Trinity Lutheran, Rutland, Iowa	25.00	50.00	None	None
Bethlehem Luth., Jacksonville, Ia.	54.00	24.00	None	66.00
Bethesda Lutheran, Moorhead, Ia.	25.00	None	11.00	72.00
St. Paul's Lutheran, Neola, Iowa	None	None	20.00	40.00
St. Paul's Lutheran, Ringsted, Ia.	None	None	15.00	30.00
St. Paul's Lutheran, Rolfe, Iowa	None	None	8.00	16.00
Bethlehem Lutheran, Royal, Iowa	30.00	60.00	None	None
First Lutheran, Scranton, Iowa	None	None	8.00	16.00
United Lutheran, Shelby, Iowa	None	None	30.00	60.00
Our Savior's Luth., Sioux City, Ia.	None	None	28.00	56.00
Bethany Lutheran, Spencer, Iowa	10.00	None	None	20.00
Lutheran, Underwood, Iowa	None	None	16.00	32.00
St. Mark's Lutheran, Storm Lake, Ia.	7.00	7.00	None	7.00
Nazareth Lutheran, Beresford, S.D.	None	15.00	16.00	17.00
Turkey Valley Lutheran, Irene, S.D.	None	None	12.00	24.00
Bethany Lutheran, Viborg, S.D.	None	None	12.00	24.00
Spring Valley Luth., Viborg, S.D.	None	None	20.00	40.00

We believe this is an excellent idea. It will reveal to some of us that we still have to make a further contribution if we hope to meet our fair share of the budget. We sug-

gest that other districts follow Iowa's example and bring this information to their respective leagues. We will be happy to print a similar list from other districts.

QUALIFICATIONS FOR CLERGYMEN

A few days ago an Irish paper quoted an advertisement: "Wanted—A strong Ass, to do the work of a county clergyman." The following character sketch, given by a clerical correspondent, is a little fuller. The qualifications of a clergyman are:—

The strength of an Ox.
The tenacity of a Bulldog.

The daring of a Lion.
The patience of a Donkey.
The industry of a Beaver.
The versatility of a Chameleon.
The vision of an Eagle.
The meekness of a Lamb.
The hide of a Rhinoceros.
The disposition of an Angel.
The resignation of an Incurable.
The heroism of a Martyr.
The faithfulness of a Prophet.

The tenderness of a Shepherd.
The fervency of an Evangelist.
The devotion of a Mother.

DEALING WITH TEMPTATION

No one can escape temptation. Even Our Lord had to undergo gruelling temptation. There, is however, a way of escape from the pitfalls of temptation, and that is brought out by St. Paul:

"There hath no temptation taken you but such as is common to man: but God is faithful, Who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way of escape, that ye may be able to bear it."

One of the best ways is prayer. Anyone who genuinely wants to stand out against temptation can overcome it by prayer. The trouble is we enjoy playing with the tempting idea until it is too late. It is never safe to dally with temptation, to be over-confident is playing with fire.

Another way of dealing with temptation, and specially with a persistent temptation, is to tell someone else; this sort of shedding the load is an immense relief. It is not much good saying, "I will never do this thing again."

Samuel Pepys found that out, for he was always making—and breaking—such vows. It is **desire**, not will, which is the root of the trouble. The drunken soldier who fell on his knees in the barrack-room and cried out "Lord, if You don't want me to drink, take away the desire," had got hold of a deep truth. His prayer was answered, for it is on record that from that moment he had no desire for drink.

It was to save men from the consequences of their sins that God came into His own creation and lived a perfect human life, a life of suffering with invincible patience in which He set a pattern of living among men, doing His daily work, teaching healing, loving, leading. He had experienced the utmost subtlety of the Devil's devices and **His** power is **our** power if we want it enough to claim it. Christina Georgina Rossetti wrote:

One there is can curb myself,

Can roll the strangling load from me,

Break off the yoke and set me free.
—Evening News (London).

BY THE FIRESIDE

STEADY ME

Steady me, O God!
Life moves at such a pace;
I need Thy hand upon my shoulder, so
I may go slow, and see Thy face!
Steady me, O God!
Life is so full of noise;
I need Thy steady quietness until
I may grow still—and know true poise.
Steady me, O God!
Life is so full of ways;
I need Thy light upon my road, so I
No wrong ways try—through all my
days!
Steady me, O God!
Till I at last arrive
Wherever Thou dost want me, and
there may
Full quiet stay—and cease to strive!
—John H. Strong.

A PRAYER

God—I need direction, as I start each
day;
Strengthen my decision to take time to
pray.
Christ—I need awareness of Thy holy
will;
Shape my understanding, secret crav-
ings fill.
Holy Spirit—find me in my work and
play,
Overrule my nature, guide me through
this day.

FOR MOTHERS EVERYWHERE

Mother love is the best medicine.
That's what several British hospitals
have discovered as a result of a scientific
experiment conducted over several
months. The Great Ormond Street
Hospital for Sick Children, in London,
took the lead.

Instead of cutting off its little pa-
tients from the outside world and con-
fining mothers to definite and infre-
quent visiting hours, the hospital
directors decided to let mother come
in every night, tell baby a story, tuck
him in bed, and kiss him goodnight.

The results were so successful in
helping the children to get well faster
that other hospitals have begun to
follow suit. They've found that the best
doctors and nurses in the world and the
most sanitary conditions are not
enough by themselves. They've found,
in fact, that there's no substitute for
the love and devotion of a mother.

PREPARE YE THE WAY OF THE LORD

The dear Lord's best interpreters
Are humble, Christ-like souls;
The witness of a life like theirs

Is more than books and scrolls.
From scheme and creed the light dies
out,
The saintly fact survives;
The blessed Master who can doubt
Revealed in holy lives?
—Whittier.

BLESSED ARE THEY

Saviour, if to us is granted sunlight over
hill and vale,
If, to drink of living waters from the
springs that shall not fail,
Save us from the isolation of a love-
forgetful creed,
Let our joy be strong for service, rich
to help in word and deed.

NEEDS FOR A GOOD LIFE

Health enough to make work a pleasure.
Wealth enough to support your needs.
Strength enough to battle with dif-
ficulties and overcome them.
Grace enough to confess your sins and
forsake them.
Patience enough to work until some
good is accomplished.
Charity enough to see some good in
your neighbours.
Love enough to move you to be useful
and helpful to others.
Faith enough to make real the things
of God.
Hope enough to remove all anxious
fears concerning the future.

HOW TO COOK A HUSBAND

As Mrs. Glass said of the hare, you
must first "catch him." Having done so,
the mode of cooking him, so as to make
a good dish of him, is as follows:—

Many good husbands are spoiled
in the cooking; some women go about
it as if their husbands were bladders
and blow them up. Others keep them
constantly in hot water, while others
freeze them by conjugal coldness. Some
smother them with hatred, variance, and
contention, and some keep them in
pickles all their lives. These women
always serve them up with tongue
sauce. Now it cannot be supposed that
husbands will be tender and good if
managed in this way. But they are, on
the contrary, very delicious when
managed as follows:—Get a large jar
of carefulness (which all good wives
have in hand), place your husband in it
and set him near the fire of conjugal
love; let the fire be pretty hot, but
especially let it be clear; above all let
the heat be constant. Cover him over
with affection, kindness, and subjection;
garnish with modest becoming famili-
arity and the spice of pleasantry; and
if you add kisses and other confection-
aries, let them be accompanied with a

sufficient portion of secrecy, mixed with
prudence and moderation. All good
wives are advised to use this recipe
and realise how admirable a dish a
husband is when properly cooked.

—The Vale Churchman.

THE CHURCH ALONE

"Only the Church stood squarely
across the path of Hitler's campaign
for suppressing the truth. I never had
any special interest in the Church be-
fore, but now I felt a great affection
and admiration because the Church
alone has had the courage and per-
sistence to stand for intellectual truth
and moral freedom. I am forced thus to
confess that what I once despised I now
praise unreservedly."

—Albert Einstein in "Time."

BECAUSE I PRAY

Because I pray, the dullest morn is blest
With buoyant promise; I am soon pos-
sessed
Of a new courage, and I dare believe
There is no need, so uselessly, to grieve
For what I cannot alter; in my breast
I find sweet peace co-mingled with
the quest
For guidance through the hours; I
would invest
The minutes well—for God I would
achieve,

Because I pray.

And a new vision renders manifest
A glory unobserved; there is a zest
For any task; I seek no soft reprieve
But patiently the threads of toil I
weave;
The unseen Christ abides, my Friend
and Guest,

Because I pray.

—Mary B. Stevenson

CLIMBER

He could neither read nor write, but
when a distant relation died and left
him a small fortune, he started to make
a splash. He acquired a checkbook—
but instead of signing his name on
checks he put two crosses, and the bank
paid.

Then one day he handed the cashier
a check signed with three crosses.

"What's this?" demanded the cashier.
"You've put three crosses here."

"I know," was the reply, "but my
wife's got social ambitions. She says I
must have a middle name."

—The Rotarian.

The man who, after passing you by
for 10 years, suddenly greets you by
your name hasn't been reading an ed-
itorial on courtesy. He has just been
nominated for something.

Letter to the Editor

AGREES WITH EDITOR ON STEWARDSHIP

I glanced at the July 19 issue of "The Ansgar Lutheran" which arrived this morning and was so happy to see these lines, I could not resist writing to tell you about it: "There is also the need of wise spending on the part of the boards." You might also add, "the clergy and any others around a church with purchasing powers."

I wish that more of our church papers and top Stewardship executives would push this matter more fervently. When I see the vast amount of printed material alone which I have to throw into the waste can each year, I can't help but think of it in terms of neglected areas where the money might have been spent. Even when our Stewardship committees or agencies, (or perhaps even more so,) give us the material free of charge, I believe we should plan wisely as to just how much material we can

profitably use. If it is for a congregational mailing and 700 copies are needed, then order seven hundred, but if it is planned to use them in bulletins on Sundays and only 250 or 300 are needed, then order only 250 or 300 and not 700. As a Parish Secretary, I see these things and I wonder.

One office cannot do too much damage, but when the results are multiplied by a 100 or perhaps even thousands (when all denominations are taken into consideration,) one can't help but think what good could be done by the postage on this material alone, for Christ and His work on earth.

Yours sincerely,
A ULCA Lutheran

P.S.—So much of the material is current and cannot be held or passed on, and if leaflets are once placed in bulletins, the man in the pew does not want to see it again.

Book Reviews

The Household of God by Leslie Newbigin. Friendship Press, New York, 1953. \$2.75. 174 pages plus an index of Biblical References used in the presentation.

This book should be of special interest to those who look forward to the World Council Assembly at Evanston in August, for it is written by Bishop Leslie Newbigin, who will deliver the opening keynote address at the Assembly on the theme: CHRIST THE HOPE OF THE WORLD.

Bishop Newbigin, whose very name might be a clue to the fact that he is a pioneer, is the Bishop of the Church of South India, a union of Congregational, Methodist, Reformed, and Anglican churches.

It is from this ecumenical vantage point that he is unusually qualified to write a book on the nature of the church. It is refreshing to find a man who, while being ecumenical in outlook, is at the same time evangelical and Biblical in his presentation. In the past it has often been true that if a man was unusually ecumenical in outlook he was suspect theologically speaking. One comes away from the reading of this book with the definite impression that this is far from true of Bishop Newbigin. In fact the book is so rich in its use of the Bible that a full index of Biblical references is included.

After showing the rise of the ecumenical church from the problem of competing churches on the mission

field he goes on to sketch the Biblical meaning of the word "church." He gets to the heart of the matter when he cites Luther to the effect that the church stands or falls with the doctrine of justification by faith. The church on earth, he says, is the visible body of those whom God has called into the fellowship of His Son. But where is that body to be found today, he asks. "We are all agreed that the church is constituted by God's atoning acts in Jesus Christ—His incarnation, life, death, resurrection, ascension, his session at God's right hand, and the gift of the Spirit. But how are subsequent generations made participants in that atonement? WHAT IS THE MANNER OF OUR INGRAFTING INTO CHRIST?" The answer to that question is the thesis of the book. His threefold answer can be classified as Protestant, Catholic, and Pentecostal.

The first answer is really the classic Protestant answer, being in Christ really means hearing and believing the Gospel. Lutherans will appreciate his use of Romans and Galatians as the Biblical foundation for this point of view. The second answer to being in Christ is being sacramentally incorporated into the ongoing fellowship of the church. We recognize this immediately as the typical Catholic answer. The third type is an attempt to describe a sect type of Christian life. He states in this connection that it is to be found more outside than inside the

ecumenical stream. Being in Christ, according to this third type, is experiencing the power and the presence of the Holy Spirit today.

If one were to offer any criticism of his attempt to point up these basis trends as to the nature of the church, it would be that in real life the divisions are not so absolute. These types represent not much more than the dominate emphasis or motifs and that in real life each church partakes, at least in some small degree, of some of the emphasis of the other.

This book makes a very good beginning for one who in his thinking would like to get beyond his own ecclesiastical backyard to a better understanding of the true nature of the ecumenical church.—Aster E. Neve.

KNIGHT'S PRAYER

God be in my head,
And in my understanding;
God be in mine eyes,
And in my looking;
God be in my mouth,
And in my speaking;
God be in my heart,
And in my thinking,
God be at mine end,
And at my departing. Amen.

THE ATOMIC CALENDAR

(Continued from page 1)

have long debated over questions of authenticity and accuracy of translation.

Isaiah, for instance, lived in the eighth century B.C. The Book of Isaiah, as it appears in our Bible, was translated from a Hebrew text drafted at least seventeen centuries after the prophet's time. Our confidence in the King James translation gets a sharp lift when we discover that today's version checks substantially against the ancient scroll the Bedouins found near Bethlehem.

The bulk of the precious cache in the cave was lost in a few ruthless moments under the rough feet of ignorant tribesmen. But now we know such hot and dry caves will preserve parchment through the centuries. There is hope that archaeologists may strike such treasure again.

Condensed from
Popular Science Monthly.

ACKNOWLEDGMENTS

	Total Received	Chil- dren's Homes	School Fund	General Fund	Home Mission	Indian Mission	Utah Mission	Pen- sion Fund
Total synodical budget \$256,668.60		14750.10	83300.00	25000.00	58646.50	7550.00	1542.00	65880.00
Previously acknowledged	14390.52	1249.52	5914.35	1346.73	3118.45	873.75	178.09	1709.63
Waupaca, Wis., Trinity Ev. Luth. Church	212.92	22.92	150.00	35.00	35.00	25.00	10.00	35.00
Brooklyn, Wis., Brooklyn Luth. Church	18.60			18.60				
Coulter, Ia., in memory of A. P. Johansen from Latimer and Coulter friends	44.00				30.00	14.00		
Kenosha, Wis., St. Mary's Luth. Church	400.00	50.00	200.00	50.00	50.00			50.00
Underwood, Ia., Underwood Luth. Church	4.00				4.00			
Kimballton, Ia., Bethany Luth. Sunday School	5.00					5.00		
Laurel, Nebr., Pastor and Mrs. J. H. Tennesen in memory of Pastor and Mrs. C. C. Mengers	5.00					5.00		
Racine, Wis., Immanuel Luth. Church	1448.00		400.00	448.00	300.00			300.00
Cushing, Wis., Cushing Luth. Church	25.00		15.00		10.00			
Cedar Falls, Ia., Nazareth Luth. Church	175.00	20.00	60.00	25.00	25.00	15.00	10.00	20.00
Cedar Falls, Ia., Nazareth Church Bible School	90.11					90.11		
Northfield, Minn., St. Peter's Luth. Church	200.00	25.00	100.00	25.00	25.00	10.00		15.00
Humboldt, Ia., friends in memory of Earl Madsen	18.50	5.00			13.50			
Humboldt, Ia., Dorcas Ladies Aid \$2 in memory of Mrs. Andrew Nielsen, \$2 in memory of Earl F. Madsen and \$2 in memory of Martin Jensen	6.00			2.00	2.00	2.00		
Westby, Mont., Pastor and Mrs. Ejvind H. Nielsen in memory of mother, Mrs. Aksel H. Nielsen	5.00				5.00			
Coalridge, Mont., Pastor and Mrs. Ejvind H. Nielsen in memory of Mother, Mrs. Aksel H. Nielsen	5.00				5.00			
La Grange, Ill., Mrs. Anna Jersild of Golgotha Church, Chicago	40.00							40.00
Minneapolis, Minn., Luth. Bible Institute for Rev. A. R. Petersen	8.33							8.33
Sleepy Eye, Minn., Miss Minnie Johansen in memory of sister Marie Jensen \$10, and brother Peter Johansen \$10, and in memory of Sine Nielsen and other members of Bethel Home, Selma, Calif., \$5	25.00		10.00		10.00			5.00
Neenah, Wis., Mr. and Mrs. Carl Broughton in memory of Mrs. Mary Swenson	5.00				5.00			
Ruskin, Nebr., Mr. and Mrs. Harold Hansen	100.00				100.00			
Ellendale, Minn., St. Ansgar Luth. Church	5.00				5.00			
Minneapolis, Minn., Mrs. C. Von Stocken in memory of Mrs. Rev. Hans Nielsen, Blair, Nebr.	2.00							2.00
Sidney, Mont., Brorson Bible School	4.00				4.00			
Elk Horn, Ia., Mr. and Mrs. Carl Jensen in memory of Mrs. Kresten Nielsen, Albert Lea, Minn.	10.00							10.00
TOTAL	17351.98	1372.44	6849.35	1950.33	3746.95	1034.86	198.09	2199.96

SPECIAL MISSIONS

	Total Received	Japan Mission	South Amer. Mission	Santal Mission	Sudan Mission	Jewish Mission	China Mission	L.W.A. Mission	Gen. Fd. Foreign Missions
Budget for 1954-1955		16000.00	15500.00	10000.00	15000.00			36720.00	
Previously acknowledged	35662.91	2774.46	1473.61	2785.05	4505.07	213.44	29.47	23656.81	225.00
Springfield, Ore., Mr. and Mrs. Harry Sorensen	20.00			20.00					
Huntington Park, Calif., Mrs. Stephanie Segard in memory of Pastor C. C. Mengers	3.00					3.00			
Council Bluffs, Ia., Our Savior's Luth. Church	250.00							210.00	
Waupaca, Wis., Trinity Luth. Sunday School	54.94	27.47	27.47						
Clinton, Wis., Pella English Ev. Luth. Daily Vacation Bible School	12.05		12.05						
Winnetoan, Nebr., Bethesda Luth. Church	19.55				19.55				
Kennard, Nebr., Emmaus Luth. Church	10.00				10.00				
Underwood, Ia., Nazareth Luth. Church	29.49	18.45			11.04				
Kimballton, Ia., Bethany Luth. Sunday School	5.00				5.00				
Racine, Wis., Immanuel Luth. Church	336.10	84.00	84.00	84.00	84.10				
West Branch, Ia., Bethany Luth. Sunday School	18.90	18.90							
Jacksonville, Ia., Bethlehem Sunday School	19.70	18.70							
Blair, Nebr., Mr. and Mrs. N. T. Lund in memory of Rev. and Mrs. C. C. Mengers	50.00							50.00	
Blair, Nebr., Mr. and Mrs. N. T. Lund in memory of Rev. and Mrs. Hans Nielsen	40.00	10.00	10.00	10.00	10.00				
Humboldt, Ia., friends in memory of Earl Madsen	10.00			5.00	5.00				
Dickson, Alberta, Can., Bethany Luth. Church	54.87	33.87	12.00		9.00				
Hussar, Alberta, Can., Our Savior's Community Sunday School	25.11			25.11					
Portland, Ore., Mr. and Mrs. Geo. Brodersen in memory of Mrs. Jens Jensen, Eugene, Ore.	3.00				3.00				
Coulter, Ia., Nazareth Luth. Ladies Aid	47.20	47.20							
The Iowa District W.M.S. project	200.00		200.00						
Neenah, Wis., Our Savior's W.M.S. for Hiroka Inadomi	38.30	38.30							
Racine, Wis., in memory of Mrs. Anna Lund from friends from Gethsemane Church \$27, from members of the Mrs. Anna Lund family \$25, both gifts for Dr. J. M. T. Winther	52.00	52.00							
The Wisconsin District W.M.S. for salary of Helen Margaret Jacobsen	70.00				70.00				
Owatonna, Minn., Our Savior's Luth. Church	45.88	45.88							
Denmark, Wis., relatives and friends in memory of Miss Effie Johnson	74.00	14.00		10.00	10.00			40.00	
Orum, Nebr., Immanuel Luth. Church	10.00				10.00				
Rutland, Ia., Trinity Luth. Church	11.31	11.31			10.00				
Ellendale, Minn., St. Ansgar Luth. Church	6.00	6.00							
Minneapolis, Minn., Mrs. C. Von Stocken in memory of Mrs. Sine Nielsen, Selma, Calif.	2.00	2.00							
Ruskin, Nebr., Bethany Luth. Church, offering at meeting by Helen M. Jacobsen	50.00				50.00				
TOTAL	37231.31	3203.54	1819.13	2939.16	4801.76	216.44	29.47	23996.81	225.00

CHURCH AND SCHOOL FUND

	Total Received	Dana Building Fund	Church Extension Fnd.
Previously acknowledged	213072.14	127932.74	85139.40
Blair, Nebr., Mr. and Mrs. N. T. Lund in memory of Rev. and Mrs. Hans Nielsen	10.00	10.00	
The Iowa District of the United Ev. Luth. Church	1000.00	600.00	400.00
Total	214082.14	128542.74	85539.40

Received with thanks.

Blair, Nebraska, August 7, 1954.

H. J. Hansen, Treasurer.

BOOK REVIEWS

Concerning Sin and Grace by J. N. Kildahl, translated from the Norwegian by B. H. J. Habel. Augsburg Publishing House, 428 pages, \$4.75. The author of this book was well known in the Evangelical Lutheran Church. He was the third president of St. Olaf College, and for some years he was professor in systematic theology at Luther Seminary, St. Paul, Minn. The book is a series of sermons on the texts of the church year starting with first Sunday in Advent. These sermons are textual and Biblical. They have a strong evangelical and evangelistic spirit. They should be welcomed for two reasons: 1. They are very good sermons, and they will be helpful especially to younger men who are struggling with the text; 2. They should also be welcomed because they were delivered over 40 years ago, and as such they show the religious thinking of the leaders at that time.

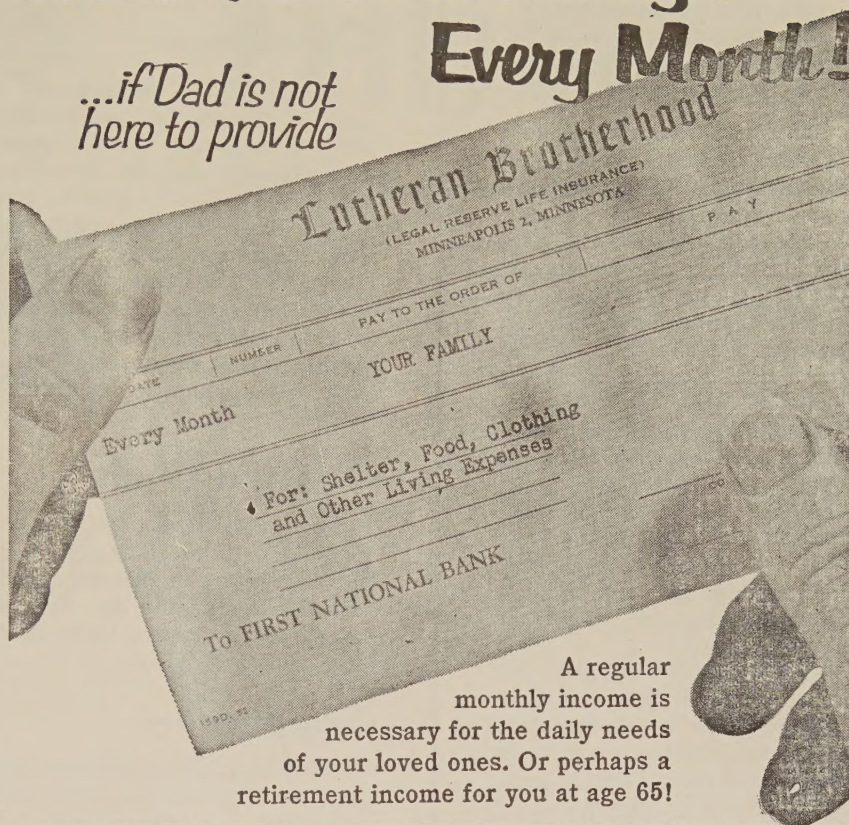
The translation is well done.—J.M.J.

Protestantism in America by Jerald C. Brauer. The Westminster Press, 307 pages, price \$3.50.

A more appropriate title for this book would be Protestantism in the United States. It is a very readable and interesting book that can be appreciated by laymen and clergy alike. The Protestant denominations are described as progressing on mountain top experiences of great revivals. Though these revivals produced some undesirable byproducts, the final result was progress for the evangelical faith. The book makes a fine contribution to the understanding of the reasons for the larger historical denominations. One reason is linguistic. That has especially affected the Lutherans. Another reason is geographic. During the civil war the North and the South split in the struggle over slavery. This is an instructive and interesting volume.

K. R. Jensen.

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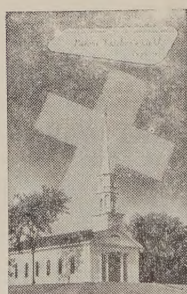
Teaching Aids---

No Sunday School can operate well without visual aid materials. If it's flannelgraph programs you want to use we have the Flan-o-graph, Pict-o-graph, and Suede-graph series in this line. Film strips and slides are the way to bring home a Bible lesson vividly. Write for information and prices.

Supplies---

Of course, every Sunday School needs attendance supplies. Nursery roll items will get them right from the start. Once they begin, attendance charts, reward cards and tickets, pins, recognition certificates, and rally day material will be needed to keep them coming. Let us help you decide what you need.

In the general supply line we have a fine set of record books, offering envelopes, attendance cards, banks, attendance boards, and hymnals, all of which are needed to have a properly operating School.



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ENROLLMENT	847
ATTENDANCE TODAY	539
OFFERING TODAY	1072
ATTENDANCE A YEAR AGO	415
OFFERING A YEAR AGO	866

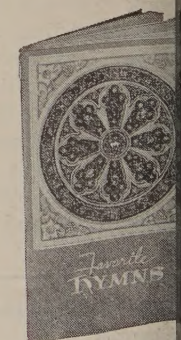
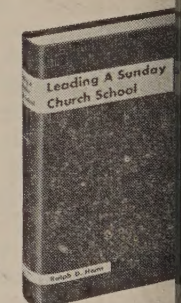
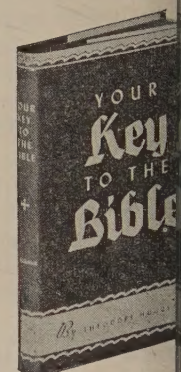
Pocket A-For Absentees.

Suggestions:
1st. All cards should be in large envelopes when received by the teacher.
2nd. Place cards of Absentees in pocket designated on envelope.
3rd. Hand names of new scholars to the Secretary and cards will be issued and placed in the envelope for the following Sunday.
4th. Cards entering in large envelope and enter amount in space above.



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